

THE SECRET OF THE SERPENT

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Introduction

You have asked, my dear friend, to be informed about the secret of the serpent, its judgment, and its deeds. Before delving into this explanation, I need to convey to you some fundamental principles that are essential for understanding this matter.

Understanding the Divine Structure

I have already informed you, my son, that from Binah (Understanding) and above, nothing is comprehensible or known to any created being, as it is written, "No eye has seen it, O God, except You." However, from Gedulah (Greatness) and Gevurah (Might) and below, there are upper ministers connected with the patriarchs from the sides of Abraham and Isaac.

Abraham and the Right Arm

Abraham, who is the secret of the right arm, is associated with thirty-five ministers through Ishmael, who is adjacent to Egypt, which is second to the Land of Israel. To Egypt are connected the other kingdoms to thirty-five ministers on the right side, which is Abraham, and they are all connected to Abraham through Egypt, the first of the dominions, connected through Ishmael.

The Connection of Egypt

The secret is that Hagar the Egyptian bore Ishmael to Abraham, as it is said, "His mother took him a wife from the land of Egypt," from Egypt indeed. This establishes Egypt's connection to Abraham through Ishmael. Hence, on the side of Abraham, thirty-five ministers are connected through the right arm. Beyond the line of thirty-five ministers are other forces adjacent to the ministers on Abraham's side, known as the sons of the concubines.

The Sons of the Concubines

It is written, "Abraham again took a wife, and her name was Keturah." Keturah signifies those who need incense to drive them away from the chariot, as it is written, "Place incense in Your nostrils." It is written, "To the sons of the concubines that Abraham had, Abraham gave gifts and sent them away," necessarily indicating they need to be sent away, and he entrusted them with the names of impurity because they were destined for impurity and filth.

Isaac and the Left Arm

Know that on the left side is Isaac, and thirty-five ministers are connected to him through Esau, and all those ministers are generally called nations, and the foremost of them is Amalek, the son of Esau, as it is written, "Amalek was the first among the nations." His beginning is connected to the eternal arms of Isaac, for he is the first among the nations.

Jacob and the Wine of the Future

From the giant and above, only Jacob alone ascended. Below the arms, he is the first among the nations. It is written, "To set you high above all the nations," with Elion and Tehom unique to Israel through Jacob.

The Secret of the World to Come

This is the secret of the World to Come, the wine preserved in its grapes, with no trace of libation wine, where no foreign minister has ascended, and it is not offered to idolatry. Below this, the nations reside, and the arms embrace the nations. From the side of Gevurah is the wine that is not preserved and becomes libation wine.

Isaac and the Nations

In Isaac is the place where thirty-five ministers of the nations hold through Esau and Amalek. It is written of Isaac, "Bring me game," etc., and "He brought him wine, and he drank," and "May God give you." He sought to return and connect him to the bond of Binah, the place of dew's descent, wishing to bind him.

The Secret of Might

This is the secret of Might, "Sanctify to me all," in the secret of Wisdom, "He is the beginning of His strength, the right of the firstborn." Dew descends from Gevurot, and rains descend from Gevurah. Hence, the dew does not cease, but the rains do. The secret of Gevurot is the preserved wine, and Gevurah is where libation wine is made. It is written, "He is the living God," and "You shall have no other gods before Me," and "A living God is among you," and "In the name of the Lord, the Eternal," and "There is no strange god among you," and "Do not bow to another god."

Preserved and Libation Wine

From the arms and below, called Gevurah, libation wine is made and offered to idolatry by the touch of a gentile because those places contact the wine. From the arms and above, which is the place of Binah and Gevurah (and it seems to me, and Wisdom), libation wine is not made because no gentile minister ascended there, and it is called preserved wine. This is the secret of the World to Come, and only Jacob ascended there, as it is written, "For Jacob chose Yah." It is written, "There the tribes went up, the tribes of Yah," and all Israel has a part in the World to Come.

The Consequence of Drinking Libation Wine

If a person from Israel intentionally drinks libation wine, he is grasped by the thorns and brambles of the molten gods and does not separate from them, losing his part in the preserved wine, which is the life of the World to Come. It is written, "Entangled thorns, and as drunken from their drink," and "They will eat the fat of their sacrifices," and "Wine gladdens the heart of man." The sages said wine was created to comfort mourners. It is written, "Give strong drink to the perishing," etc., because wine comes from the place of joy where there is no worry, and it is from the inner chambers that the scripture testifies about its glory and splendor. It is written, "That gladdens God and men."

Higher Joy and Libation Wine

Know that above, it gladdens Elohim because the flow of Gevurah is from the preserved wine, though sometimes it is poured, as it is written, "He brought him wine, and he drank." If Jacob had not brought the wine first, what would be the strength of idolatry in libation wine? It is written, "I will walk with you." There is no king, no minister, no sacrifice, no pillar, no ephod, no teraphim, all benefiting because Jacob brought it first.

Seventy Upper Crowns

Know that seventy upper crowns hold through Abraham and Isaac by wine because its place is indeed in the brain. After informing you of this, know that in Isaac, thirty-five ministers hold on the left through Edom and Amalek. Know that Amalek is the head of the primordial serpent, and he holds through sorcery, and the serpent is his chariot. It is written, "I stand before you there," etc. This was in Rephidim, where the serpent and Amalek joined together as one. It is written, "The path of the serpent upon a rock," and it is written, "Amalek came and fought," indeed, the rock, the serpent, and Amalek joined. It is written, "Amalek was the first among the nations," it is written of Amalek, "Who met you on the way when you came out of Egypt."

Sorcery and the Serpent

In the place called the path, the serpent left Adam when Samael fell, as it is written, "On your belly you shall go."

The Role of Woman

He forever lies in wait for the woman. His blow is primarily on the head, as it is written, "He shall bruise your head," referring to all kinds of sorcery and divination through fallen ones and seers, the lot of Azazel, and this was Balaam's attainment, as it is written, "Falling with uncovered eyes," it is written, "The Nephilim were on the earth in those days and also afterward when the sons of God came," etc., they were the mighty ones from the side of Gevurah.

The Attack on Israel

It is written of Amalek, "Who encountered you on the way," in the place of Yesod, which is the way, "He tailed you," with his tail, indeed, where he fell, "Where he crouched, there he fell slain." The sages said he would perform acts of intimacy with his donkey at night, and this was achieved through sorcery, as it is written, "God came to Balaam," and it is written, "The angel of the Lord stood in the way to oppose him, and he was riding on his donkey," indeed riding. It is written, "The way of the serpent upon a rock, the way of a ship in the heart of the sea, and the way of a man with a maiden."

The Contrast of Prophecy

Know that just as Moses was the head of all prophets and surpassed them all in Tiferet and purity, so Balaam the wicked was the head of all sorcerers and diviners, surpassing them all externally on the arm, and he was in the utmost impurity and filth.

The Difference between Moses and Balaam

Therefore, the sages said in the Midrash, "No prophet has arisen in Israel like Moses," in Israel, no, but among the nations, there arose one, and who is it? Balaam. They said, "What is the difference between the prophecy of Balaam and the prophecy of Moses? Moses did not know who was speaking with him or when he would speak with him, but Balaam knew," etc. Understand what we have said about this matter because this is the throne of Tiferet from within, and this was the matter of the serpent from outside.

Symbols and Signs

The signs are Ephod and Teraphim; therefore, Balaam's curse endures because he is the secret of the serpent, and his curse and blessing stand when the accuser points it out. This is the secret of "I will not let you go unless you bless me," as it is written, "He blessed him there," as it is written, "He named the place Peniel," as it is written, "The face of the Lord is against evildoers," as it is written, "May the Lord's face shine upon you," as it is written, "He saw that he could not prevail against him, he touched the socket of his hip," indeed, the way, and the place where the serpent fell in the chariot, and Samael rides upon him, and it is the place of the seminal emission, and it is the place of David, and it is the place of the Temple, and it is the place where Eve was approached. He has no place to enter and connect with man except through a woman indeed.

Amalek and Israel

Therefore, it is said, "Who met you on the way and tailed you," as it is written, "He shall bruise your head, and you shall bruise his heel," as it is written, "Dan shall be a serpent in the way," etc., by Dan, the serpent will be uprooted from the world, as it is written, "His hand grasped Esau's heel," as it is written, "Because you listen to these judgments," "Because Abraham obeyed my voice," had Samael defeated Jacob in that place, Balaam sought to defeat Israel. The ministering angels came and stood in the path of the vineyards, a wall on this side and a wall on that side, in the place of Netzach and Hod, blocking the entrances. Then Balaam cried out, "How can I curse whom God has not cursed?" He did not find an opening to enter. He who pierces the name of the Lord shall surely be put to death. The prophet proclaims, "My people, remember what Balak king of Moab counseled," etc., as it is written, "That you may know the righteous acts of the Lord," indeed, he counseled for this to know the righteous acts of the Lord indeed. When Balaam saw this, he cried out and said, "There is no divination in Jacob," he found no place for a curse through divination, because wherever the serpent adheres, the curse adheres. For the assembly of Israel is the throne of blessings, and the serpent is the throne of curses when it inserts itself and breaks the wall of the world; hence the ground is cursed.

Moab and Amalek's Alliance

After informing you of this, know that Moab and Amalek ally to destroy Israel. Ishmael is also among them because they are connected in the chariot. It is written of Abraham, "Lot went with him," he is the throne of the serpent found in Abraham's impurities, separated from him after Lot departed from him, "He pitched his tent as far as Sodom," the place of immorality and violence, as it is written, "Lot lifted his eyes," etc., and he stood on the way, and from him were born Moab and Ammon. Moab joined Balaam to curse Israel because it was fitting for him. Lot is Ammon, joined Amalek to defile the sanctuary, as it is written, "Gebal, Ammon, and Amalek," as it is written, "Timna was a concubine of Eliphaz, son of Esau, and she bore Amalek," as it is written, "The sister of Lotan was Timna."

David and Sodom

Know that David, of blessed memory, was found by the Holy One, as it is written, "I have found David my servant," etc., and the sages said, where did He find him? In Sodom. What is written, "His two daughters who were found," these are Ruth the Moabite and Naamah the Ammonite, two excellent pearls. It is written, "The desire of the wicked is evil," and it is written, "He will not see when it comes."

The Original Purpose of the Serpent

Know and believe that the serpent was initially created for a great need – the rectification of the world when it stood in its designated place in creation. It was a significant entity created to bear the yoke of kingship and servitude, its head on the heights of the earth, and its tail extending to the depths of the abyss. For in all worlds, it had a place and a great need for the rectification of all chariots, each in its place.

The Serpent in Creation

This is the secret of Teli, known in the Book of Creation, moving the spheres by the Creator's command and turning them from east to west, from north to south. Without it, no creature under the sphere of the moon would have life, planting, or growth, and there would be no arousal of the natural orders of all creations. Initially, it stood outside the walls of the holy camps and was connected to the outer wall of the camps, its back adhered to the wall, and its face turned outward, having no place to enter inside, serving for planting, growth, and natural orders from outside.

Tree of Knowledge

This is the secret of the Tree of Knowledge of Good and Evil. Therefore, the Holy One warned Adam not to touch the Tree of Knowledge while good and evil were still connected to it, even though one was inside and the other outside, until the separation of the foreskin, as it is written, "You shall circumcise the foreskin of its fruit." It is written, "She took of its fruit and ate," introducing an image into the sanctuary, and the outer impurity entered inside. It is written, "The serpent was more cunning than any beast of the field," and it is written, "The simple believes every word," and it is written, "If a man entices a virgin," and it is written, "To give prudence to the simple," and it is written, "The cunning will crown knowledge," and everything is explained.

Good and Evil in Creation

If you ask, it is written, "God saw everything that He had made, and it was very good," know that all divine acts are good when they are in their designated places, each in the place prepared for them in creation. This is "The cunning will crown knowledge." If they leave their place, they are entirely evil; this is complete wisdom. The ultimate good in the creation of the world is when all creations stand in the form and place prepared and set for them by the Holy One, they are called good; otherwise, they are called evil. Therefore, it is said, "He makes peace and creates evil." It is said concerning peace in the language of making, but concerning evil, it is said in the language of creation. There is a significant difference between them: creation is not the completion of a matter, but making is. It is written, "Everyone called by My name, whom I have created for My glory," and it is written, "That God created to make," and it is found that the Tree of Knowledge, good and evil, are connected to it, good when the serpent is outside in its known place, and evil

when it enters the holy sanctuary. Therefore, good and evil are connected in one place. Through the matter called the way, they are connected, but through the woman.

Understanding Purity and Impurity

After knowing this, know that the Holy One, Blessed be He, wrote in the Torah, "Do not approach a woman in her menstrual impurity," and it is written, "She shall be in her impurity," and it is written, "When she is cleansed from her discharge, she shall count."

And it is written, "You shall circumcise the foreskin of its fruit." The fruit itself, for the tree is good and has no evil, but the fruit has both good and evil. It is written, "The woman saw that the tree was good for food," and it is written, "She took of its fruit and ate," and it is written, "You shall circumcise the foreskin of its fruit." And it is written, "In the fourth year," this is the path, and it is written, "In the fifth year," this is the woman.

The Structure of the Divine Chariot

After informing you of these fundamental principles, it is proper to lay out the path for understanding the chariots, and then you will see the matter of the serpent in its details. Know that the Holy One, Blessed be He, arranged the orders of the chariots from Gedulah and Gevurah downward in the way that I will inform you. The holy sanctuary is aligned in the middle, the glory of Jacob's Tiferet. Abraham is a wall on one side, surrounding the sanctuary to the right, and Isaac is on the left, next to Abraham. Ishmael is in another row and is called the son of the maidservant, in which thirty-five ministers are held. Outside of all of them are the sons of Keturah, called the sons of the concubines. We have already explained this matter correctly, even with Isaac.

Thus, you have learned that those closest to the holy sanctuary are refined and purer, and the farther they are from the holy sanctuary, the greater their impurity.

The Outer and Inner Forces

Know that there are several shells around the seventy ministers of the seventy crowns, and similarly below corresponding to Netzach, Hod, and Yesod. There are camps analogous to the upper ministers and shells; all are called camps of purity and some of impurity. Those of purity are closer to the sanctuary, and the others move farther away.

I am now giving you a great key: know that there is nothing in the world impure when it stands in its proper place from the beginning of creation, and there is nothing among the partitions without impurity and purity except within the sanctuary. Nothing is called pure that is not sometimes called impure, except for the innermost row. And there is nothing among the impure that is not sometimes called pure, except for the outermost row, which is entirely impure.

The Secret of Separation

This is the secret of "God separated between the light and the darkness," and this is the secret of the ten sanctities in the Land of Israel, one within the other. The ten impurities spread from man, one above the other. This is the secret of the three camps. As it is said, "They shall send out of the

camp everyone who has a disease, everyone with a discharge, and whoever is unclean by a dead person," sending them out of the three camps.

Know that all these sanctities and impurities are based on things the Torah warned about concerning impurity; none of them is entirely pure without a side of impurity, except for the innermost row. Nothing impure is without a side of purity, except for the outermost row, which is entirely impure. All impurities and purities have a place above in the chariots, a place of grasping, development, and source of existence, each in its place and measure, like sweet and salty waters having sources from which they flow, even though there is one inner source from which they are sweet.

The Influence of the Waters

Know that through the systems by which the waters flow, their taste changes: some are sweet, some bitter, some salty, some sour, some sharp, some are called malicious waters and evil waters, among other names.

Similarly, there are no worms, flies, bugs, and other types of forbidden and impure birds and fish below without a place of grasping above in the three systems: the system of the ministers, the system of the camps, and the system of the lands. Each type of pure and impure creature below draws from its place. Since the pure are meant to be inside and the impure outside, the Holy One commanded Israel not to eat what is impure for them and the creeping things that are abominable to them.

Purity and Dietary Laws

Since Israel is pure and they are His portion, dwelling in the inner sanctuary, if they eat impure things, they defile their inner holiness when they enter the sanctuary, and their bodies become defiled and abominable with those things. Their sin is similar to Adam's sin, who ate from the fruit of the Tree of Knowledge of Good and Evil, deserving exile and expulsion as the Holy One expelled Adam from the Garden of Eden. Therefore, they must be separated from all impure things entirely, as it is written, "You shall distinguish between the clean beast and the unclean," etc., "and you shall not make yourselves abominable with any beast or bird," and it is written, "For I am the Lord your God," meaning just as I am pure, and My presence is in the inner sanctuary, and you are My portion and inheritance, it is fitting for you not to eat impure things so as not to defile the sanctuary.

The Role of the Impure Forces

After knowing this, know that the impure forces surrounding the inner holy sanctuary, whether close or far, perceive the greatness of the Holy One's glory and the beauty and delight of His sanctuary. However, they cannot enter inside, and none of them has permission to leave its boundary. Each stands in its place, seeing and perceiving through a screen and curtain. Similarly, all impure forces hear and know each in its place and its partition, as none of them has permission or ability to enter inside or leave its partition. Their partition is called a curtain.

The Forces' Desire for the Inner Sanctuary

This is what they said in every place, "Thus I heard from behind the curtain." All those outer forces, seeing the beauty of the inner sanctuaries, the delights, and the joy within, long and yearn to enter and cling to the inner sanctuaries of delight. Because all joys, delights, and honors are inside, while outside are only those seeds and shells that should not mix inside. This is the secret of the vineyard path and the secret of giving rain upon the earth, upon the outer places. From the great longing and desire of the outer forces to enter inside, they are never at rest, always longing to enter and cling inside.

The Unique Ability of Man

Know that man alone has the power and desire to enter inside and go outside. This is the secret of "Let us make man in our image, after our likeness," and it is written, "Behold, the man has become like one of us, knowing good and evil," etc. Since man is complete in all upper and lower things, the Holy One gave him the ability to enter the holy sanctuary and go outside, to bring in and take out. However, He commanded him to guard not to bring impure things inside and not to take pure things outside. Similarly, the Holy One commanded Adam and placed him in the Garden of Eden to work it and guard it, indeed to work and guard it. From this, you understand the great power of man in keeping the commandments or committing sin.

The Role of Adam and the Commandments

Since man is the foot of the upper and lower chariots, he has the power to go out and come in, to bring and take out. Therefore, he was commanded initially in the Garden of Eden and finally at Mount Sinai. After knowing this, know that all the outer impure forces seeing from outside the inner sanctuary's glory, delights, and honor, knowing they cannot enter in any way except through man, long and yearn to cling to man. They cannot cling to man unless he commits a sin similar to what they want. They constantly strive to entice man into sin so that they may find in him the sin to cling to him.

The Impact of Sin

When man commits a sin, they cling to him and enter with him into the holy sanctuary, wherever he enters, and it turns out that an image enters the sanctuary because they have no permission to enter except through man. This is the secret of "See, I have set before you today life and good, death and evil," and all purities and impurities adhere to man, and man causes the rectification of the world or its destruction. This is the way of Adam and his deeds. The Holy One took him and placed him in the Garden of Eden and commanded him not to take the pure things outside or bring the impure things inside, not to mix the pure with the impure in deed or speech, not in food or drink. This is the secret of working and guarding it. He commanded him not to eat from the Tree of Knowledge of Good and Evil, which encompasses all we have said. In his body and his eating, everything depends. He transgressed and ate and drank from what is called "the venom of dragons is their wine," defiling the upper and lower worlds. It is written, "Their dregs you shall drink, all the wicked of the earth."

Adam's Sin and Expulsion

It turns out that Adam's sin was in the lower and upper worlds by action and deed, cutting off branches and doing more, and he was expelled from the holy sanctuary, called the inner sanctuary, lest he continue to bring an image into the Holy of Holies and increase sin. This is the

secret of "Behold, man has become like one of us, knowing good and evil, and now, lest he stretch out his hand and take also from the Tree of Life," etc., "So the Lord God sent him out of the Garden of Eden."

The Role of the Primordial Serpent

After informing you of these principles, know that the primordial serpent initially stood outside all the walls of holiness, as it is written, "The serpent was more cunning than any beast of the field," indeed, but he saw and heard from behind the curtain and could not go out and come outside his partition. That serpent stood upright, his head in the arms called the heights of the world, and the end of his tail descended to the depths and the abyss, and the foreskin was connected to him. He was ready to serve the boiling of all natures but from outside. He looked and saw the honor of man in the holy sanctuary and saw his service and his servitude outside, and saw that he had no way to enter except through man.

The Consequence of the Serpent's Action

The matter evolved, and he defiled the inner sanctuary until the time of judgment. What was initially included in good and blessing became profaned, and the curse adhered to him, falling from his place down to the place called the way. There is no way to remove him from that place until the time comes, as it is said, "Righteousness shall be the belt of his loins, and faithfulness the belt of his waist."

The Significance of the Sciatic Nerve

Know that this is the secret of the sciatic nerve attached to the hip socket. Although Jacob's bed was perfect, the sciatic nerve remained in him, inserted by Adam inside, attached to the hip socket. Therefore, "He saw that he could not overpower him and touched the socket of his hip, and Jacob's hip socket was dislocated," and it is written, "He was limping on his hip," and it is written, "He took one of his ribs," and it is written, "I am ready for my ribs," and it is written, "When my enemies gathered against me," and it is written, "And for the second side of the tabernacle." Therefore, Jacob's sons prohibited it by themselves and did not wait for Sinai, which is their praise, "There is no divination in Jacob."

The Impurity of the Serpent

After knowing this, know that the primordial serpent has many things outside the walls of the chariot. When Adam brought him inside, his tendons rooted in many things and ways, held by Lot and his sons on the right and by Esau and Amalek on the left, and he is still held. It is written about him, "For the hand is on the throne of the Lord, there is a war for the Lord against Amalek," and it is written in Shaul, "And you shall strike Amalek," but he did not complete the commandment, which is the completion of the cleaving in Malchut, and he lost the kingship. David, of blessed memory, came and uprooted Amalek's inheritance and took the crown of their king.

The Protection of the Holy Sanctuary

Know that two seraphim stand around Yesod, one on this side and one on that side, distinguishing between holy and profane, etc., and between the seventh day, etc. In them, the

secret of holiness depends: three sanctities, the sanctity of formation, the sanctity of standing, and the sanctity of the day, and all three are attached to the chariot. These seraphim guard the holy sanctuary, preventing serpents and impure things from touching it, and they are the purification pool for the impure. They are what the prophet Isaiah saw, "In the year of King Uzziah's death, I saw the Lord," etc., "Seraphim stood above Him," indeed, "I am lost, for I am a man of unclean lips," etc., and it is written, "The Lord sent fiery serpents among the people," and it is written, "A serpent, a fiery serpent, and a scorpion," and it is written, "Make a fiery serpent," and it is written, "Moses made a bronze serpent," "He has made everything beautiful in its time," and it is written, "What is that in your hand? He said, a staff. He said, throw it to the ground, and it became a serpent," and it is written, "The Rock, His work is perfect," "And anyone who looked at the bronze serpent lived," and it is written, "He shall be holy," and it is written, "He is pure."

Seraphim and the Serpent

Seraph is the secret of holiness, the serpent is the secret of purity. It is written, "All the days of his separation, he is holy," and it is written, "He is pure," the holiness is an added emanation from Keter, purity is the expulsion of external forces. It is written, "The Lord will shave with a hired razor... the head and the hair of the legs," and this is the secret of the priests and Levites.

The Secret of the Serpent

When you understand these principles, the secret of the twisted serpent and the secret of the dragon will become clear to you, for the serpent is on land, and the dragon is in the sea, and all is the rectification of the chariot. The secret is "There is no divination in Jacob," and it is written about Laban the Aramean, "I have divined, and the Lord has blessed me because of you," and it is written, "Make a parapet for your roof... lest the one who falls should fall from it," and it is written, "Falling with uncovered eyes," and it is written, "If a slain person is found lying in the field," "The Nephilim were on the earth," and it is written, "Jerusalem has stumbled, and Judah has fallen," and it is written, "He has thrown down from heaven to earth the splendor of Israel," therefore the Lord supports all who fall, those who are in support. It is written, "Nun, Samech, Ayin," and therefore there is no Nun in the psalm "A psalm of David," and no Kuf in the psalm "To You, O Lord, I lift my soul."

The Fall and Redemption

This is what the sages said: a distinguished person is not allowed to fall on his face unless he is answered like Joshua. It is written about Joshua, "Get up! Why are you lying on your face?" and it is written, "Though I have fallen, I will rise," it does not say I will rise, but I have already risen. Two psalms were revealed, one for Binah and one for Malchut. "A psalm of David" for Binah, "My God, I trust in You" for Malchut. In this, there is no Nun, and in this, there is no Kuf. "I will raise up the fallen booth of David," indeed, "I will repair its breaches," the place where the serpent enters and breaches the fence, "A serpent will bite him." "These are the descendants of Peretz," therefore the moon is breached, "And its ruins I will raise, and I will repair its breaches," because two good stones are two stones of onyx, and on them are engraved the names of the sons of Israel below and above. For below it dwells, and above it, like a merchant stone, one opposite the other, "Pursue justice, justice, so that you may live and possess the land," and therefore "I will remove the northerner far from you, and drive him into a parched and desolate land, his front to the eastern sea and his back to the western sea, and his stench will rise, and his foul smell will ascend because he has done great things. Do not fear, land, be glad and rejoice, for the Lord has done great things," indeed to do, "Which God created to do," "On that day, the Lord will be one, and

His name one." Why? Because "The Lord will be king over all the earth," the serpent will not enter the sanctuary, "No more shall the uncircumcised and the impure enter you," "The serpent's food will be dust," "They will neither harm nor destroy on all My holy mountain," for the destroyer of his boundary is called the destroyer. At that time, it is called knowledge, "For the earth will be filled with the knowledge of the Lord," when the Tree of Knowledge of Good and Evil is filled with knowledge in all directions, then there will be no good and evil, but all will be good without blemish in the world. This is Peretz and Zerah, Peretz first and Zerah last, "And the glory of the Lord has risen upon you," "But for you who fear My name, the sun of righteousness will rise," righteousness is attached to the sun, between Tzaddik and Tzaddik, and this is the secret of unity.

The Light of the Sun and Moon

The reason is "The light of the moon will be like the light of the sun, and the light of the sun will be sevenfold, like the light of seven days, on the day the Lord binds up the fracture of His people," etc. If you understand this verse in its truth, you will find everything revealed before you.

It is complete and perfect, praise to the Creator of the world.